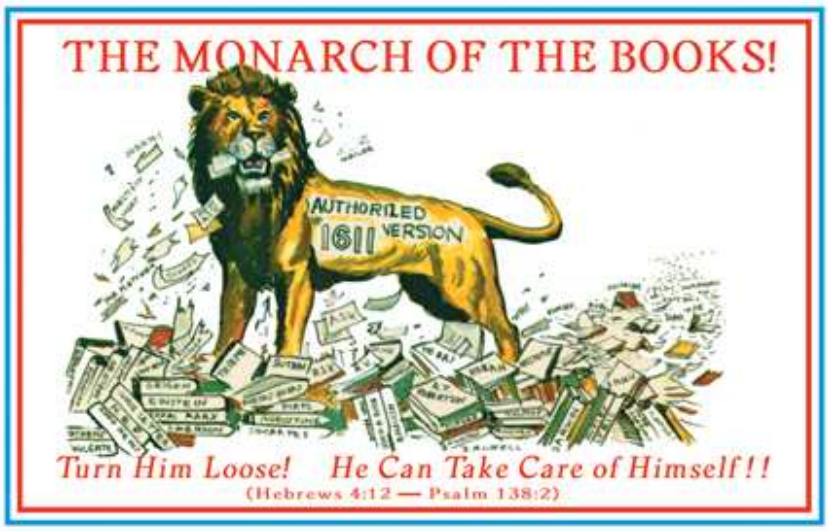
Appendix – The Critics' Den



The Monarch of the Books, www.kjv1611.org/ *Products, Other Items, Postcards*

Introductory Statement

As indicated in the main body of this work, the critics of the 1611 Holy Bible are ***"legion"*** Mark 5:9. This appendix seeks to draw the main criticisms together under some basic headings and provide answers that, in this author's view, would satisfy a King James Bible believer if not a King James Bible critic.

All else can be resolved at ***"the judgment seat of Christ"*** Romans 14:10.

The first criticisms to be addressed are the *ad hominem* attacks on King James 1st. It should be kept in mind that in no way do these attacks directly impinge on the *text* of the 1611 Holy Bible.

Huffing King - *Tyrant, Freemason, scoundrel, intriguer and worse?*[1]

An Illuminati Freemason, a Messianic Jew, Papist Gunpowder Plotters and Christian fundamentalists can be found united in their opposition to King James 1st. Even if in varying degrees, they come together like Pilate and Herod did against the Lord Jesus Christ.

"And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves" Luke 23:12.

Even Alexander McClure who wrote *Translators Revived*, refers on one occasion to James 1st as *"the huffing king."* As indicated, McClure was a staunch American Republican and perhaps not too kindly disposed to kings.

It is not the purpose of this work to dissect all the criticisms leveled against James 1st in detail ***"for all have sinned and come short of the glory of God"*** Romans 3:23 but some over-arching comments should be made.

Dr Ruckman has this statement about how the critics of King James 1st keep silent about the enemies that afflicted James during his own lifetime. Capitalizations are Dr Ruckman's.

"No mention is usually made of the Jesuit plot TO KILL THE KING AND BOMB THE PARLIAMENT THAT HAD CALLED FOR THE TRANSLATION (1604). No mention is made of the fact that the Dedicatory identifies the Pope as the "man of sin" (2 Thess. 2:3), though NO TRANSLATION SINCE HAS DARED TO BRING UP THE SUBJECT."

American Baptist pastor Dr Phil Stringer agrees[2].

"James survived four assassination attempts, the most famous of which was the Gunpowder Plot of 1605. A Roman Catholic agent, Guy Fawkes, had planted several barrels of gunpowder in the basement of Parliament. He planned to blow up the Parliament building while James was addressing the Parliament. His plot was disclosed and defeated. The English still celebrate the survival of James and the Parliament...- Guy Fawkes Day."

A Catholic ambassador, Nicolo Molin, said this about James at the time of the Gunpowder Plot[3].

"...He is a Protestant...The king tries to extend his Protestant religion to the whole island [of Britain]. The King is a bitter enemy of our religion (Roman Catholic)...He frequently speaks of it in terms of contempt. He is all the harsher because of this last conspiracy (Gun Powder Plot) against his life...He understood that the Jesuits had a hand in it."

It should be noted how much the Jesuits[4] hated the 1611 Holy Bible, along with the king who approved its translation.

This is from *The Secret Plan*, compiled in the Jesuit College near Turin in Northern Italy in 1825. The plan was written up by Fr. Leone, SJ, translated and published in 1848 by Augusta Cooke. This is what the Jesuits had to say about the Authorized King James Bible of 1611.

"Then the Bible, that serpent which with head erect and eyes flashing threatens us with its venom while it trails along the ground, shall be changed into a rod as soon as we are able to seize it [1881, Revised Version, Westcott and Hort, Cambridge University; 1881, 'Originals-onlyism,' Hodge and Warfield, Princeton Theological Seminary, ***"Traitors, heady, highminded"*** 2 Timothy 3:4[5]] . . . *for three centuries*

past this cruel asp has left us no repose. You well know with what folds it entwines us and with what fangs it gnaws us."

The Jesuit collusion in the Gunpowder Plot is documented in *Jesuit Plots from Elizabethan to Modern* [1930s] *Times* by Albert Close, The Protestant Truth Society,www.protestant-truth.org/bookshop/.

See also www.wildernesspublications.org/contents/en-uk/d13.html.

David Ralston[6] is another American Baptist pastor who has written a booklet entitled *The Real King James*. He makes it clear that much of the criticism of James stems from two main sources. One was *""M. Fontenay, an agent for Mary Stuart who plotted for James' throne" and who "fostered much of the slanderous assault against the king."* The other was Anthony Weldon, *"who successfully blackened King James through the pen portrait he first published in 1650...Antonia Fraser writes, "In fairness to James, (Weldon) should never be quoted without the important rider that he had been excluded from Court circles and had in consequence, a pathological hatred of the Stuarts. Weldon has had his revenge for the slight injuries done to him.""*

Critics of the 1611 Holy Bible charge James with ill-treating Non-conformists such as Baptists. Ralston states:

"The Puritans and Baptists, both sincere and holy people, resisted the attempt to be brought under the authority of the Bishop. The ageing James had given religious freedom but now, without his approval, the Puritans suffered persecution by the official church. In 1612, James imprisoned Thomas Helwys, a Baptist preacher. Helwys had preached that the King and the Church of England had no right to dictate religious beliefs for English subjects."

Given the strength of the crown in the time of James 1st, Thomas Helwys may have fallen foul of Proverbs 20:2.

"The fear of a king is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul."

Ralston has this conclusion about the real reason for the manifold criticisms levelled against King James 1st. Note how Ralston's conclusion is supported by the Jesuit statement in *The Secret Plan* cited above.

"King James was regarded by those of his own time as "The British Solomon." He wanted the Holy Word of God to be in the hands of people, not chained to pulpits or hoarded in the cellars to be read only by Greek scholars…

"Do the critics of the Holy Word of God believe they can discredit the preserved authoritative scriptures by destroying the reputation of the man who helped bring

it to the people? I am of the conviction that this indeed is the real cause of the slander against James."

So is this author, especially when the identity of the most implacable enemies of both James and the Bible associated with his name is unmasked.

This site www.jesus-is-lord.com/kinginde.htm has a considerable amount of detailed information about King James 1st. It includes the Basilicon Doron, the Kingly Gift that James wrote in 1598 to his son Prince Henry, to instruct him in the manners, morals and ways of kingship.

James wrote as follows on the scriptures and on godly living.

"But when ye read the Scripture, read it with a sanctified & chast eare: admire reverently such obscure places as yee understand not, blaming onlie your owne incapacitie; read with delite the playne places; and studie carefullie to understand those that are somewhate difficile: preasse to be a good textuare [student], *for the Scripture is ever the best interpreter of it selfe…*

"Since al that is necessarie for salvation is contayned in the Scripture: for in anything that is expresly commanded or prohibited in the booke of God, ye cannot be over precise even in the least thing, counting every sin (not according to the light estimation and common use of it in the world) but as the book of God counteth of it:"

Any young person could benefit from reading the Basilicon Doron, including another young prince named Henry and all his friends and family.

Australian researcher Jill, Duchess of Hamilton[7] has remarked on how the reading of the scriptures, as urged by King James, came to benefit both his subjects and those of later monarchs, including one of Britain's most distinguished prime ministers, William Gladstone. (Note that this author had no idea of the existence of Jill Hamilton's book until Christmas 2010, when it was gifted to us by our elder son. God and our son are to be greatly thanked for this book!).

Jill Hamilton states that successive generations were taught the King James Bible in church every Sunday and that for many families, the 1611 Holy Bible was their only book, which they read and studied each day. All aspects of the Book sank into their minds and as Dr David Starkey said, shaped their minds. See ***Why this Story – about a 400 year-old Book?*** Jill Hamilton describes further how the 1611 Holy Bible fashioned the music, morals and sense of identity of its English-speaking readers, including the highest in the land. She explains that William Gladstone[8], four times prime minister of Great Britain, published a book on the 1611 Holy Bible during his last prime minister-ship, 1892-1894, which ended when he was aged 84, Britain's oldest serving prime minister. Gladstone's book is

entitled *The Impregnable Rock of Holy Scripture*[9]. According to Jill Hamilton, the book was described as a *"'Defence of Biblical infallibility by [an] Evangelical British Prime Minister.'"*

She quotes Gladstone's famous saying about the 1611 Holy Bible[10].

"I have known ninety-five of the world's greatest men in my time, and of these eighty-seven were followers of the Bible. The Bible is stamped with a Specialty of Origin, and an immeasurable distance separates it from all competitors."

See also *Halley's Bible Handbook* by Dr Henry H. Halley, 24th Edition, Regency Zondervan, 1965, p 18.

As one of the most renowned ministers of the Crown, William Gladstone's testimony to the 1611 Holy Bible is in turn a testimony to the wisdom and insight of King James 1st and his translators and a fulfillment of Proverbs 22:29.

"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."

Finally, the following publications are extremely helpful for learning about King James 1st.

King James Unjustly Accused? by Stephen A. Coston Snr., Konigswort, 7245 34th Avenue North, St. Petersburg, Florida 33710-1315.

King James And His Translators by Gail Riplinger, A. V. Publications, Corp., www.avpublications.com.

Awful Apocrypha *- in the 1611 1611 Holy Bible (repetition is deliberate)*

Critics of the 1611 Holy Bible point out that the 1611 and other early editions of the Authorized Bible contained the Apocrypha[11]. Article 6 of the Church of England's *Thirty-nine Articles of Religion* lists these books separately from the Books of the Old and New Testaments and states that *"the Church doth read [these books] for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine."*

In other words, the Church of England and other Protestant denominations do not perceive the Apocrypha as part of the scripture. The Catholic Church does and includes them as scripture in its bibles such as the Douay-Rheims and the Jerusalem Bible.

The critics therefore try to make out that the 1611 Holy Bible is a Catholic Bible through guilt by association.

However, they do not refer the reader directly to Article 6 of the Church of England.

Neither do they openly admit that the Apocrypha was contained *between* the Testaments of the 1611 1611 Holy Bible and all other editions that contained the Apocrypha[12].

Nor do they disclose that the Apocrypha was never listed as part of the Holy Bible on the title page of the 1611 1611 Holy Bible. See accompanying figure.

Nor do they acknowledge openly that the inclusion of the Apocrypha was a legal requirement in the 16th and 17th centuries for *all* printed bibles, not only the 1611 Holy Bible.

Some critics are, however, evidently now aware of these facts and of the fact that KJB supporters are aware of them too. The critics therefore approach the subject of the Apocrypha obliquely, on the basis that some folk (unidentified) had 'concerns' that King James and his translators had 'too high a regard for the Apocrypha.'

Which innuendo means absolutely nothing.

As Solomon said ***"Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge"*** Proverbs 14:7.

The calumny against King James 1st on the basis of the Apocrypha may also be likened to that which was directed at the Lord Jesus Christ.

"And many of them said, He hath a devil, and is mad; why hear ye him?" John 10:20.

The answer is found in the next verse and the blindness mentioned is not merely physical.

"Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?"

The KJB is unsurpassed in curing spiritual blindness, as Psalm 119:130 shows.

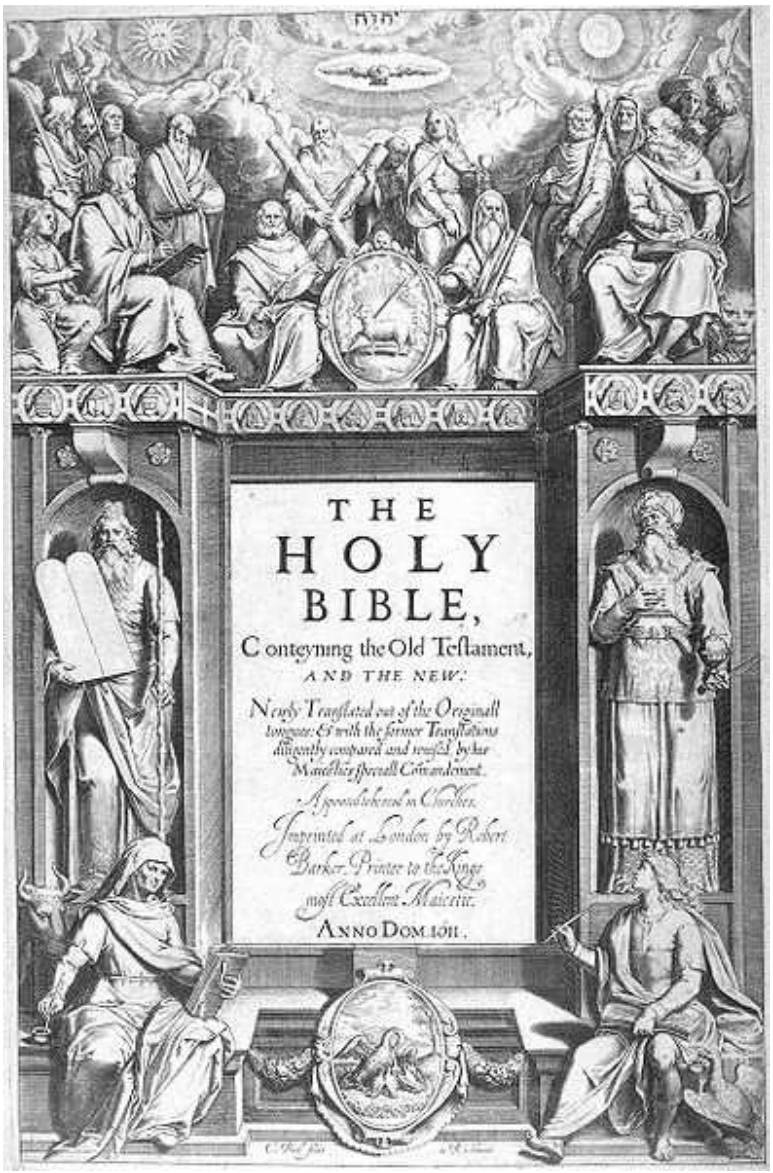
"<u>The entrance of thy words giveth light</u>; it giveth understanding unto the simple."

See **The Word of a King, Ecclesiastes 8:4**.

The critics of the 1611 Holy Bible, however, seem not to recognise ***"the blindness of their heart"*** Ephesians 4:18, according to John 9:40-41, with respect to Pharisees who did not die out in the 1st century A.D.:

"And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth."

The critics' sin of opposing the 1611 Holy Bible remaineth to the present hour.



1611 1611 Holy Bible, Title Page[13]

PC C of E? - *The Anglican compromise – or the Baptist builder?*

Critics declare that the 1611 Holy Bible was no more than a typical Anglican compromise such that it was the power of the Church of England that secured the new translation's success after the restoration of the monarchy in 1660.

Commentators who are *not* members of the Church of England say otherwise. See remarks under **The Word of a King, Ecclesiastes 8:4**, *Not formalized but Authorized*. These further comments are noteworthy[14].

Dr. Ruckman states *""We are reminded ten times a year that (the translators) were baby-sprinkling Anglicans under a King who had no use for Baptists; you are NOT told they produced THE BOOK that built the NORTHERN AND SOUTHERN BAPTIST CONVENTION IN AMERICA and produced the ten largest Sunday Schools the world has ever seen. NO WRITER ON THE SUBJECT OF THE KING JAMES BIBLE GIVES YOU HALF THE "FACTS." He deals only with the bare substance: the number of translators (54), the number of companies (six - at Oxford, Cambridge, and Westminster), the effeminacy of King James, Hugh Broughton's criticism of the translation, King James' "anti-Presbyterianism," and the archaic language of the "original." This is the stock-and-trade of twentieth century apostate scholarship.*

""No mention is usually made of the Jesuit plot TO KILL THE KING AND BOMB THE PARLIAMENT THAT HAD CALLED FOR THE TRANSLATION (1604). No mention is made of the fact that the Dedicatory identifies the Pope as the "man of sin" (2 Thess. 2:3), though NO TRANSLATION SINCE HAS DARED TO BRING UP THE SUBJECT.

""No mention is found of a supernatural chapter and verse numbering system that would astound a professional gambler in Las Vegas, although the SCHOLARS' UNION simply ignores it as "verse numbers made while riding horseback." No mention is made of an order of Books that is AGAINST the Hebrew original manuscripts (scholars' cliché: more properly "ANY set of Hebrew manuscripts making up the Orthodox Hebrew canon"), so that the PREMILLENNIAL COMING OF CHRIST is indicated by the order of those Books - ALTHOUGH THE TRANSLATORS WERE NOT PREMILLENNIAL.

""Finally, no mention is made of the amazing fact that, to this day, this Book can be taught to children 4, 5, 6, 7, 8, 9 and 10 years old without ANY OTHER VERSION, and they can get saved, called to preach, live separated lives, and grow up as NON-BABY SPRINKLING, PREMILLENNIAL ANTI-CATHOLICS."

*"**By their fruits ye shall know them** (Matt. 7:20).""*

Dr Ruckman's comment clearly refutes the charges against the 1611 Holy Bible of Anglican compromise. Moreover, his comment counters most of the over-arching objections to the 1611 Holy Bible raised by its latter day critics, whom Dr Ruckman rightly labels as "*apostate.*"

However, critics object specifically to several words in the 1611 Holy Bible that they declare give unscriptural support to Church of England tradition.

One example is the word ***"Easter"*** in Acts 12:4. The critics maintain that the word supposedly reinforces the unbiblical church calendar, against which Paul warns in

Galatians 4:10-11. The critics insist that the word in Acts 12:4 should be *"Passover"* because 'the Greek' is *pascha*.

The critics fail to appreciate that Paul is actually *rebuking* the Galatians in Galatians 4:10 because ***"Ye observe days, and months, and times, and years,"*** which is an embarrassing statement for a supposedly pro-Anglican translation.

However, one conspicuously anti-1611 Holy Bible critic is James White, author of *The King James Only Controversy*. Homing in on Acts 12:4, he insists, pp 233-234, 241, by reference to the supposed popular perception of Easter, the writings of the secular historian Josephus with respect to Herod and the term the ***"feast of the Jews"*** in John 2:13; 2:23; 6:4, 11:55 that the term *"Passover"* includes ***"the days of unleavened bread"*** so that the term ***"Easter"*** cannot be justified on the basis that the Passover for that year was already past.

Drs Gipp[15], Holland[16] and Moorman[17] have shown that all the critics, including James White, are wrong[18].

Dr Gipp states, his emphases, *"The days of unleavened bread are NEVER referred to as the Passover. (It must be remembered that the angel of the Lord passed over Egypt on **one** night, **not** seven nights in a row…)*

*"Verse 3 shows that Peter was arrested during the days of unleavened bread (April 15-21). The Bible says: "**Then** were the days of unleavened bread." The Passover (April 14th) had **already come and gone**. Herod could not possibly have been referring to the Passover in his statement concerning Easter. The next Passover was a **year away**!"*

Note that Dr Gipp's books *The Answer Book, Gipp's Understandable History of the Bible*, one of the most extensive histories of the KJB in print and his booklet entitled *Answers to the Ravings of a Mad Plunger* that refutes a variety of basic objections to the KJB are all extremely helpful. They are available from Daystar Publishing, www.daystarpublishing.org/king-james-defense/.

Dr Holland states, in response to White, *"None of this deals with the fact that in Scripture Passover came before the Days of Unleavened Bread. In Mark 14:1 we read, "After two days was the feast of the passover, and of unleavened bread." Passover precedes the Days of Unleavened Bread even in the New Testament. None of the verses cited by White change this. In fact, three of them simply state that Passover was near (John 2:13; 6:4 and 11:55). John 2:23 speaks of many making a surface pretense of believing in Christ at the feast of the Passover. None of these verses show the two events as being called "Passover" as White states. As for Herod observing the Jewish feasts, this means little because as a politician he obeyed whatever was [convenient] for him while in political power, including both*

Jewish and Roman holidays. And, it should be remembered, that this "conspicuous observer of the Jewish customs and rituals" had just put James to death and was himself about to die by the hand of God for setting himself up as a god (Acts 12:21-23; Exodus 20:2-6)."

Pastor Moorman states "*the word "passover" did not even exist before William Tyndale coined it for his Version of 1526-31. His was also the first English Bible to use "Easter.""*

The critics do not mention that Tyndale's New Testament has the word ***"Easter"*** in Acts 12:4, even though Tyndale invented the word "*Passover.*" Pastor Moorman continues, his under-linings.

"To begin with, the Passover occurred before the feast of unleavened bread [the actual feast begins on Nisan 15th], *not after! "And in the fourteenth day of the first month is the passover of the LORD. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. (Num. 28:16, 17)…*

"Herod put Peter in Prison during the days of unleavened bread, and therefore after the Passover. The argument that the translation "Passover" should have been used as it is intended to refer to the entire period is ruled out by the inclusion of "these were the days of unleavened bread." Scripture does not use the word "Passover" to refer to the entire period [according to the first mention of the word ***"passover"*** in Exodus 12:11]."

Note also Numbers 33:3.

"And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians."

See also *Answers to Your Bible Version Questions* by David W. Daniels, Chick Publications, 2003, *The Book of Acts* by Dr Peter S. Ruckman, Bible Baptist Bookstore, pp 355-357 and the *Ruckman Reference Bible*, Bible Baptist Bookstore, 2009, p 1452. White is wrong with respect to Acts 12:4 and ***"Easter"*** and so are all the critics of the 1611 Holy Bible, 'the Greek' notwithstanding.

The critics then state that the 1611 Holy Bible reinforces the unbiblical theory of diocesan episcopacy by the translation of *episkopos* as ***"bishop"*** rather than ***"overseer"***. They draw attention to 1 Timothy 3:2 and Acts 20:28 where the 1611 Holy Bible uses these terms respectively and insist that the word "*overseer*" should be used throughout.

However, repeated use of the word *"overseer"* is not warranted in with respect to church leadership because the term has close connotations with the era of slavery in the United States[19]. God clearly gave the King's men foresight in this respect.

The 1611 Holy Bible, therefore, uses the word *"overseer"* only once in the New Testament in the context of the church, in the plural as ***"overseers"*** in Acts 20:28. The overseers' responsibility is clearly stated in that verse: ***"to feed the church of God, which he hath purchased with his own blood."*** This responsibility matches that of an elder as Peter explains in 1 Peter 5:1-2. Note the use of the term ***"oversight"*** in 1 Peter 5:2.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;"

In the New Testament, therefore, an overseer is an elder and an elder is a bishop with the same responsibility as an elder or overseer, as Titus 1:5-9 show.

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:...For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;...Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

Moreover, unlike Church of England custom and practice, any locality, such as a city, could, according to scripture, have more than one bishop[20].

"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:" Philippians 1:1.

See also Acts 11:27, 30, 15:2, 4, 6, 23, 16:4, 21:18.

"Bishops" therefore are plainly ***"pastors"*** *of local churches in scripture,* as the word ***"pastors"*** is found in Ephesians 4:11, *not Church of England diocesan bishops identified by a geographical urban area such as London, Liverpool* (godly Bishop J. C. Ryle notwithstanding), *Birmingham etc*. A pastor of a local congregation or church would be an elder selected from among his peers, see 1 Peter 5:2, within the local church, which could have more than one elder. See Acts 14:23, 15:22, 20:17. This is the *Biblical* organization with respect to the jurisdiction of a bishop, even if not the Anglican.

Moreover, it is further apparent that the scripture does *not* recognize the Church of England office of archbishop[21].

"For ye were as sheep going astray; but are now returned unto the Shepherd and <u>Bishop</u> of your souls.

The scripture refers to the Lord Jesus Christ as ***"the chief Shepherd"*** 1 Peter 5:4 but *never* as an archbishop. The rank of archbishop is clearly intended to usurp authority over the Lord Jesus Christ and shows that in this respect, the Church of England is still following Rome, not the Holy Bible[22].

The so-called Anglican translation that is the 1611 Holy Bible therefore retains some embarrassing readings for the Church of England. These readings also constitute a God-given rebuke to that church and to the critics who would evade the scripture's condemnation of this Romish relic of the rank of archbishop in the Anglican Church by eliminating the word ***"bishop"*** altogether, as recent corruptions like the NIV, TNIV do. (One particular critic of the 1611 Holy Bible who eschews the word ***"bishop"*** and is a supporter of the NKJV fails to mention that this version retains the word "*bishop"* in 1 Timothy 3:1, 2, Titus 1:7. He confesses only that his preferred translation has 'blemishes.' Indeed it has, as will be shown later, in detail.)

The critics insist further that the NIV and NKJV correctly use the word "*turban"* in Exodus 28:4, instead of ***"mitre"*** that the 1611 Holy Bible uses. The critics claim that mitred bishops would much prefer the word ***"mitre."***

Exodus 28:36-37, 29:5-6, 9, 39:27-28 provide the description of the Biblical ***"mitre."***

"And thou shalt make <u>a plate of pure gold</u>, and grave upon it, like the engravings of a signet, <u>HOLINESS TO THE LORD</u>. And thou shalt put it on a blue lace, <u>that it may be upon the mitre</u>; <u>upon the forefront of the mitre it shall be</u>."

"And thou shalt take the garments, and <u>put upon Aaron</u> the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: <u>And thou shalt put the mitre upon his head</u>, and <u>put the holy crown upon the mitre</u>."

"And thou shalt gird them with girdles, <u>Aaron and his sons</u>, <u>and put the bonnets on them</u>: and the priest's office shall be theirs for a perpetual statute: <u>and thou shalt consecrate Aaron and his sons</u>."

"And they made coats of fine linen of woven work <u>for Aaron, and for his sons</u>, <u>And a mitre of fine linen</u>, <u>and goodly bonnets of fine linen</u>, and linen breeches of fine twined linen,"

The mitre that Aaron wore carried ***"the holy crown"*** and signified ***"HOLINESS TO THE LORD."*** It clearly resembled or even consisted of a bonnet in its shape

and design[23]. (It is interesting in this context that where the NIV and NKJV use the word *"turbans"* in Daniel 3:21, the 1611 Holy Bible has the simpler term ***"hats."***)

Mitred diocesan bishops in the Church of England can therefore derive no support from scripture for their Dagon fish head style headgear descended from the old Babylonian religion that is now Catholicism[24]. Once again, these bishops are following Rome[25], not the Holy Bible. See Judges 16:21-30, 1 Samuel 5:1-5. Note the telling statement from the Wikipedia article as follows, this author's emphasis.

"In ***the Church of England the mitre fell out of use after the Reformation, but was restored in the late 19th and early 20th centuries as a result of the Oxford Movement****, and is now worn by most bishops of the Anglican Communion on at least some occasions."*

The result is as follows, the mitred individual on the extreme right is a female 'bishop' of the Episcopal Church, the C of E in the USA, the presiding bishop in fact[26].

The Most Rev Katharine Jefferts Schori and fellow bishops of The Episcopal Church

"And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: <u>for that which is highly esteemed among men is abomination in the sight of God</u>" Luke 16:15.

We turn now to another favourite target of the critics of the Holy Bible, the various editions that it went into.

The KJB or not the KJB? **-** *That is the question – on different KJB Editions*

Critics of the Holy Bible are keen to assert that the 1611 Holy Bible is not really the 1611 Holy Bible but the 1769 Edition of it.

This author's work[27] has summarised much of the material that answers this particular criticism of ***"the scripture of truth"*** Daniel 10:21. Some extracts have been noted here, with additional references as needed. See also remarks by Gustavus Paine about the 1629 and 1638 revisions under **The Word of a King, Ecclesiastes 8:4** – *Not Formalized but Authorized*.

Dr Ruckman's book *Differences in the King James Version* Editions cites the conclusions of the Committee on Versions to the Board of Managers of the American Bible Society in 1852. They examined six of the most prominent editions of the 1611 Holy Bible.

""The results of the God-honoured, God-blessed revisions of the original 1611 text are as follows:

""""That the edition of 1611, although prepared with very great care, was not free from typographical errors; and that, while most of these were corrected in the edition of 1613, others in much greater numbers were then introduced, which have since been removed.

""""That the [1769] revision of Dr. Blaney made by collating the then current editions of Oxford and Cambridge with those of 1611 and 1701 had for its main object to restore the text of the English Bible to its original purity: and that this was successfully accomplished"…

""What surprises do you suppose these greenhorns and tenderfeet are going to pull on a man who has had an exact copy of the original 1611 edition (not a "fairly reasonable" facsimile published by Thomas Nelson and Sons) for more than twenty years and an original copy of a 1613 right off the press? Do you suppose someone is going to try to bamboozle him with "variants in the different editions of the King James Bible"?

""I have Scrivener's complete list of all the variants in all of the editions of the AV [The Authorised Edition of the English Bible: Its Subsequent Reprints and Modern Representatives, Cambridge Press, 1884]. You are going to impress us with the differences between the editions of the AV, are you? You are going to impress us by telling us that there were five or seven major editions, when we have a list which gives fourteen (1612, 1613, 1616, 1617, 1629, 1630 with the King's printers; then 1640, 1660, 1701, 1762, 1769, 1833, 1847-51 and 1858)? You have more "authoritative sources" than WE do on the KING JAMES BIBLE, do you? Well, I have the complete list of all the changes in all of the books of both

Testaments, including FIVE APPENDICES which detail the readings of the Greek text used by the AV translators. Why did I not lose my faith in THE BOOK after reading every word in this work? As they say "down home": "It DO present a problem, don't it?""""

Dr Grady[28] has these insightful comments.

""When all else fails, detractors of the King James Bible will invariably ask their despised opponents, "WHICH Authorised Version do you believe, the 1611, 1613, 1767 or perhaps the 1850?" And while their bewildered victims are pondering this troublesome innuendo (analogous to such nonsense as "Have you quit beating your wife lately?"), they are subjected to an array of staggering statistics. Citing the Evangelical scholar Jack Lewis, Keylock quotes him as stating:

""""Few people realise, for example, that thousands of textual errors have been found in the KJV. As early as 1659 William Kilburne found 20,000 errors in six KJV editions."

""Reckless statements such as Lewis' are incredibly misleading as the extent of these so-called "errors" are never explained to be primarily lithographical (printing) and orthographical (spelling) in nature. In 1611, the art of printing was an occupation of the utmost drudgery. With every character being set by hand, a multitude of typographical errors was to be expected...

""In addition to printing flaws, there was a continual change in spelling for which to care. Lewis did not inform his readers that there was no such thing as proper spelling in the seventeenth century...

""A significant portion of these twenty thousand "textual errors" were in reality nothing more than changing "darke" to "dark" or "rann" to "ran." Who but a Nicolataine priest would categorize as serious revisions the normal follow-up corrections of mistakes at the press?

""It is impossible to overstate the duplicity of such critics who would weaken the faith of some with their preposterous reports of tens of thousands of errors in the Authorised Version...In his Appendix A (List of wrong readings of the Bible of 1611 amended in later editions) of his informative work, The Authorised Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representatives, Scrivener catalogued but a fraction of the inflated figures of modern scholarship.

""Excluding marginal alterations and Apocrypha citings, this author has personally reviewed pages 147-194 and counted LESS THAN 800 CORRECTIONS. And even this figure is misleading when you consider that many of the instances were repetitious in nature. (Six such changes involved the

corrected spelling of "Nathanael" from the 1611's "Nathaneel" in John 1:45-49 and 21:2).

""Whereas Geisler and Nix cited Goodspeed's denouncing of Dr. Blayney's 1769 Oxford edition for deviating from the Authorised Version in "at least 75,000 details," Scrivener alludes to less than two hundred as noteworthy of mention.""

The 'new math(s)' in this respect is therefore most interesting i.e. 75,000 ≤ 200. Goodspeed, Geisler and Nix appear to have overlooked Paul's admonition in Romans 12:17 ***"Provide things <u>honest</u> in the sight of all men."***

See also the remarks by Alexander McClure, *Translators Revived*, pp 223-224 with respect to the work of the American Bible Society, his emphases. Note that Edgar Goodspeed[29], a liberal theologian who produced his own version of the New Testament that never achieved prominence, grossly overestimated the actual number of differences between the 1611 and 1769 Editions of the 1611 Holy Bible.

"The number of variations in the text and punctuation of these six copies was found to fall but little short of twenty-four thousand. A vast amount! Quite enough to frighten us, till we read the Committee's assurance, that "of all this great number, THERE IS NOT ONE WHICH MARS THE INTEGRITY OF THE TEXT, or affects any doctrine or precept of the Bible.""

(It should be understood that Professor David Norton[30] dismisses as *"nonsense"* the conclusion of the American Bible Society in 1852. He has also described the current text of the 1611 Holy Bible as *"fossilized"* and *"mutated."* However, Professor Norton does not specifically substantiate these charges against the 1611 Holy Bible and it is likely that he is making them in order to promote the *New Cambridge Paragraph Bible*, in which he has a vested interest. The Trinitarian Bible Society has produced an on-line article[31] that shows how the NCPB is inferior to current editions of the 1611 Holy Bible.)

Noting, from Dr Grady's remarks that less than 200 variations between editions of the 1611 Holy are worthy of mention, a selection of these variations is discussed below.

They are as follows, the 1611 reading followed by the 2011 reading, with this writer's comments. Additional variations are discussed in this author's work *'O Biblios' The Book* alluded to above.

1. Genesis 39:16, ***"her lord"*** versus ***"his lord"***

1 Peter 3:6 and Esther 1:22 show that *both* readings are correct. Unlike Sarah, Potiphar's wife was not a godly woman but her attempted infidelity did not affect her status before her husband in God's sight. However, the 2011 AV1611 reading

is in closer harmony with the rest of the chapter, e.g. in verses 2, 3, 5, 8, 9, 19, 20, 21, 23 and yields more evidence to show that Joseph was a type of the Lord Jesus Christ.

2. Leviticus 20:11, ***"shall be put to death"*** versus ***"shall surely be put to death"***

The expression ***"shall surely be put to death"*** or ***"shall be surely put to death"*** is found in Leviticus 20:2, 9, 10, 12, 13, 15, 16 in both editions. The omission of ***"surely"*** from verse 11 in the 1611 edition is almost certainly a printing error but the text is not affected.

3. Deuteronomy 5:29, ***"my commandments"*** versus ***"all my commandments"***

The actual expression in *both* editions is ***"…my commandments always."*** Moreover, the expressions ***"all the commandments, and the statutes, and the judgments"*** and ***"all the ways which the Lord your God hath commanded you"*** are found in verses 31 and 33 of both editions. The 2011 edition simply has added emphasis.

4. 2 Kings 11:10, ***"in the temple"*** versus ***"in the temple of the Lord"***

2 Kings 11 reads ***"house of the Lord"*** in verses 3, 4 twice, 7, 15, 18, 19 and ***"temple of the Lord"*** in verse 13 so there is no contradiction between editions about the identity of the ***"the temple"*** in verse 10. Both readings are correct. However ***"the temple"*** occurs three times in verse 11. The expression in verse 10 could easily have been associated with the repetitions in the next verse by the printers in 1611.

5. Isaiah 49:13, ***"God hath comforted"*** versus ***"the Lord hath comforted"***

Isaiah 49 reads ***"the Lord"*** in verses 1, 4, 5, 7 twice, 8, 14 with ***"my Lord"***, 18, 23, 25, 26, ***"the Lord,…my God"*** in verses 4, 5 and ***"the Lord God"*** in verse 22 so that both editions are consistent with respect to the identity of the Comforter in verse 13. That the editions do not read verbatim at this point therefore does not mean that one or the other is 'imperfect' – apart from printing errors.

6. Ezekiel 24:7, ***"poured it upon the ground"*** versus ***"poured it not upon the ground"***

The 1611 reading is a printing error. Verse 8 states ***"I have set her blood upon the top of a rock, that it should not be covered."***

7. 1 Timothy 1:4, ***"edifying"*** versus ***"godly edifying"***

This ***"edifying"*** is ***"in faith"*** and contrasts with the strictures of ***"the law"*** that ***"is not made for a righteous man, but…for the ungodly"*** verse 9. There is no

uncertainty in either edition about the ***"godly"*** nature of the edifying and no inconsistency between editions.

8. 1 John 5:12, ***"the Son"*** versus ***"the Son of God"***

1 John 5 reads ***"born of God"*** in verse 1 and ***"Son of God"*** in verses 5, 10, 13 twice and in 20 with ***"Son Jesus Christ."*** Both editions are clear about the identity of ***"the Son"*** in verse 12 although the AV1611 reading is more explicit. It was introduced in 1638, according to Dr. Scrivener, *The Authorized Version of the English Bible (1611)*, p 193. God has clearly honored the insertion since then and all the now-2011 readings.

Bible critics also make much of the reading in the 1611 1611 Holy Bible that has ***"he"*** in Ruth 3:15, while today's editions have ***"she."*** However, each edition is correct because BOTH Ruth and Boaz ***"went into the city."*** See Ruth 3:16, 4:1.

The critics therefore show by their objections to differences between editions of the 1611 Holy Bible that they harbor a resentment of its authority that amounts to a heart problem Luke 8:15 resulting in a personal vendetta against ***"the scripture of truth"*** Daniel 10:21.

Having dealt with criticisms of the 1611 Holy Bible based on the character of King James 1st, the Apocrypha, the supposed Anglican-isms in the Holy Bible and the various editions of the Holy Bible, attention is now drawn to complaints about the form of its text and certain readings to which the critics habitually seem to object.

"Understandest…what thou readest?" Acts 8:30 (No ☹)

Out-dated and Obscure Language

The critics complain that the language of the 1611 Holy Bible is antiquated 17th century English with archaic words, verb endings and pronouns. This kind of criticism is found in the NKJV *Preface* p v and parroted almost verbatim by the critics of the Holy Bible. The satanic counterfeit known as the NKJV will be addressed later.

For now, Dr Hills[32] responds as follows to the charge of antiquated language against the Holy Bible.

Note that as Dr Hills states, those who object to the supposed antiquarian language of the 1611 Holy Bible never explain how effective their preferred modern version e.g. NIV, TNIV, NKJV, is at communicating scripture in the *""language of today,""* The fact that the British nation has not experienced a genuine national revival for the last 130 years strongly suggests that the new versions have been most *ineffective* in this respect.

"But, someone may reply...Why keep on with the old King James and its 17th-century language, its thee and thou and all the rest? Granted that the Textus Receptus is the best text, but why not make a new translation of it in the language of today? In answer to these objections there are several facts which must be pointed out.

"In the first place, the English of the King James Version is not the English of the early 17th century. To be exact, it is not a type of English that was ever spoken anywhere. It is biblical English, which was not used on ordinary occasions even by the translators who produced the King James Version. As H. Wheeler Robinson (1940) pointed out, one need only compare the preface written by the translators with the text of their translation to feel the difference in style. And the observations of W. A. Irwin (1952) are to the same purport. The King James Version, he reminds us, owes its merit, not to 17th-century English — which was very different — but to its faithful translation of the original. Its style is that of the Hebrew and of the New Testament Greek. Even in their use of thee and thou the translators were not following 17th-century English usage but biblical usage, for at the time these translators were doing their work these singular forms had already been replaced by the plural you in polite conversation.

"In the second place, those who talk about translating the Bible into the "language of today" never define what they mean by this expression. What is the language of today? The language of 1881 is not the language of today, nor the language of 1901, nor even the language of 1921. In none of these languages, we are told, can we communicate with today's youth. There are even some who feel that the best way to translate the Bible into the language of today is to convert it into "folk songs." Accordingly, in many contemporary youth conferences and even worship services there is little or no Bible reading but only crude kinds of vocal music accompanied by vigorous piano and strumming guitars. But in contrast to these absurdities the language of the King James Version is enduring diction which will remain as long as the English language remains, in other words, throughout the foreseeable future.

"In the third place, the current attack on the King James Version and the promotion of modern-speech versions is discouraging the memorization of the Scriptures, especially by children. Why memorize or require your children to memorize something that is out of date and about to be replaced by something new and better? And why memorize a modern version when there are so many to choose from? Hence even in conservative churches children are growing up densely ignorant of the holy Bible because they are not encouraged to hide its life-giving words in their hearts.

"In the fourth place, modern-speech Bibles are unhistorical and irreverent. The Bible is not a modern, human book. It is not as new as the morning newspaper, and no translation should suggest this. If the Bible were this new, it would not be the Bible. On the contrary, the Bible is an ancient, divine Book, which nevertheless is always new because in it God reveals Himself. Hence the language of the Bible should be venerable as well as intelligible, and the King James Version fulfills these two requirements better than any other Bible in English. Hence it is the King James Version which converts sinners soundly and makes of them diligent Bible students.

"In the fifth place, modern-speech Bibles are unscholarly. The language of the Bible has always savoured of the things of heaven rather than the things of earth. It has always been biblical rather than contemporary and colloquial. Fifty years ago this fact was denied by E. J. Goodspeed and others who were pushing their modern versions. On the basis of the papyrus discoveries which had recently been made in Egypt it was said that the New Testament authors wrote in the everyday Greek of their own times. This claim, however, is now acknowledged to have been an exaggeration. As R. M. Grant (1963) admits the New Testament writers were saturated with the Septuagint and most of them were familiar with the Hebrew Scriptures. Hence their language was not actually that of the secular papyri of Egypt but biblical. Hence New Testament versions must be biblical and not contemporary and colloquial like Goodspeed's version.*

"Finally, in the sixth place, the King James Version is the historic Bible of English-speaking Protestants. Upon it God, working providentially, has placed the stamp of His approval through the usage of many generations of Bible-believing Christians. Hence, if we believe in God's providential preservation of the Scriptures, we will retain the King James Version, for in so doing we will be following the clear leading of the Almighty."

*The Septuagint is not actually a pre-Christian document but was compiled in Alexandria, Egypt, after the apostolic era[33]. However, the force of Dr Hills's point is unaltered. The New Testament writers were familiar with the Hebrew scriptures because, as shown by Peter's extensive Old Testament quotations in Acts 2:17-21/Joel 2:28-32 and Acts 2:25-28/Psalm 16:8-11, they obeyed the Lord's command with which He challenged the Jews in John 5:39.

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

The critics of the Holy Bible would do well to obey John 5:39 themselves.

With specific reference to archaic words, verb endings and pronouns, Drs Grady and Ruckman have these comments[34]. The following quotes have been abstracted from the first source cited.

""The "archaic" words of the King James Bible have already been "updated" more than 100 times in as many years for an average of one modern version per year. NOW, WHO'S KIDDING WHOM? Can the English language be changing that fast?""

""Dr. Ruckman asks "Are there really "857 archaic words" in the AV1611?...There are about 100 and they are all listed in the Glossary of the Cambridge Interleaved Bible (Cambridge University Press, England), pp. 290-296, and 1/3 of these can be understood without a high school education. (I personally tried them out on three classes of ministerial students in which there were some students having only an 8th grade education (up to 14 years old.)) Any "archaic" words could be printed in the margin without disturbing the text, and those who desire to disturb the text always PERVERT the text before they are through.""*

*The Trinitarian Bible Society's booklet *A Bible Word List and Daily Reading Scheme* lists approximately 650 but many of these are little changed from their modern equivalents. Dr Ruckman continues.

""What is "archaic " or "Elizabethan" about the A.V. English of Deuteronomy 24:5 ***"cheer up"****, Numbers 24:14* ***"advertise"****, Genesis 19:10* ***"shut to the door"****, Psalm 107:25, 27* ***"stormy wind"****,* ***"wits' end"****, Mark 15:2* ***"thou sayest it"*** *("you said it"), Luke 15:27* ***"fatted calf"****, 1 Samuel 24:14, 27:11* ***"a dead dog"****,* ***"tell on us"****, 1 Peter 4:5* ***"the quick and the dead"****, Joshua 14:15* ***"a great man"****, Exodus 32:3* ***"brake off"****, Jeremiah 13:10, 31:29* ***"good for nothing"****,* ***"sour grape"****, Numbers 14:34* ***"breach of promise"****?"*

"The NIV equivalents are "bring happiness", "warn", "shut the door", "tempest", "wits' end", "It is as you say", "fatted calf", "a dead dog", "inform on us", "the living and the dead", "the greatest man", "took off", "completely useless", "sour grapes", "what it is like to have me against you"."

The NKJV equivalents are *"bring happiness to", "advise", "shut the door", "stormy wind", "wits' end", "It is as you say", "fatted calf", "a dead dog", "tell on us", "the living and the dead", "the greatest man", "broke off", "profitable for nothing", "sour grapes", "breach of promise".*

By inspection, it is difficult to see how the leading modern versions have significantly improved on the supposedly antiquated and obscure language of the 1611 Holy Bible. The Trinitarian Bible Society, in an article entitled *The Holy Bible New International Version Article No. 19* compiled more examples, by

means of a table from the Book of Hebrews, showing how the NIV changed the simple, short words of the 1611 Holy Bible into more difficult words. Using the same table, Dr Mrs Riplinger[35] has shown that the NIV will be more difficult to memorize –see Dr Hills's comments above – because its words contain on average twice as many syllables as those of the 1611 Holy Bible. The table follows, with the NKJV equivalents added.

Table A1
Hebrews, AV1611, NIV, NKJV Comparison

Verse	AV1611	NIV	NKJV
1:2	***worlds***	*universe*	*worlds*
1:3	***brightness, image, upholding, purged***	*radiance, representation, sustaining, provided purification*	*brightness, image, upholding, purged*
1:4	***better than***	*superior to*	*better than*
2:3	***spoken***	*announced*	*spoken*
2:10	***are***	*exists*	*are*
4:2	***mixed***	*combine*	*mixed*
4:15	***be touched***	*sympathise*	*sympathize*
5:7	***he feared***	*his reverent submission*	*His godly fear*
5:10	***called***	*designated*	*called*
5:13	***unskilful***	*not acquainted*	*unskilled*
6:6	***put him to***	*subjecting him*	*put Him to*
7:16	***endless***	*indestructible*	*endless*
8:13	***old***	*obsolete*	*obsolete*
10:26	***wilfully***	*deliberately*	*willfully*
10:27	***looking for***	*expectation*	*expectation*
11:5	***see death***	*experience death*	*see death*
11:22	***departing***	*exodus*	*departure*

Inspection of Table A1 shows that the NIV repeatedly uses more difficult words than the 1611 Holy Bible or AV1611 and the NKJV essentially either retains the simpler AV1611 word or substitutes the more difficult NIV term, as in Hebrews 4:15, 8:13, 10:27.

The above examples indicate that the modern 'updating' of the supposedly antiquated language of the 1611 Holy Bible has not been particularly effective.

Critics of course never refer to the many modern expressions in the 1611 Holy Bible. They would do well to heed Proverbs 11:1.

"A false balance is abomination to the LORD: but a just weight is his delight."

Whilst it is true that the English of the 1611 Holy Bible is Biblical English that was never spoken as such, see Dr Hills's comments above, many of its words and phrases have nevertheless passed into the language and are in contemporary usage, so much so that Dr Starkey's comment in ***Why this Story – about a 400 year-old Book?*** bears repeating.

"The King James Version of the Bible, more than any other book, formed the English language and shaped the English mind."

Consider the following[36].

"Critics…overlook the fact that the AV1611 contains many 'modernisms'. Examples are ***"addict"****,* ***"artillery"****,* ***"God save the king"****,* ***"powers that be"****,* ***"head in the clouds"****,* ***"housekeeping"****,* ***"communication"****,* ***"learn by experience"****,* ***"labour of love"****,* ***"shambles"****,* ***"advertise"****,* ***"publish"****,* ***"beer"****,* ***"the course of nature"*** *and many others. Much of the "archaic words" criticism is directed against the personal pronouns* ***"thee"*** *and* ***"thou"*** *etc. However, these supposedly archaic forms enable the reader to distinguish between the second person singular ('thee') and the second person plural ('you'), a distinction lost in modern English. The retention of 'thee', 'thou' etc. therefore makes the AV1611 Text CLEARER. Compare Luke 22:31, 32 in an AV1611 with an NIV or NKJV. The NIV has to insert a marginal note to enlighten the reader…*

"One should be guided by the Bible itself in the treatment of 'archaic' words. See 1 Samuel 9:9, 11. The 'archaic' word ***"seer"*** *is explained, v. 9 but retained in the Text, v. 11."*

The above observation was made by Dr Sam Gipp[37].

Even the BBC[38] has to acknowledge the extent to which the language of the King James Bible has influenced the English language.

"The impact of the King James Bible, which was published 400 years ago, is still being felt in the way we speak and write…

"No other book, or indeed any piece of culture, seems to have influenced the English language as much as the King James Bible. Its turns of phrase have permeated the everyday language of English speakers, whether or not they've ever opened a copy.

"The Sun says Aston Villa "refused to give up the ghost". Wendy Richards calls her EastEnders character Pauline Fowler "the salt of the earth". The England cricket coach tells reporters, "You can't put words in my mouth." Daily Mirror fashion pages call Tilda Swinton "a law unto herself"…

"Examples of Hebrew idiom that have become English via the Bible include: "to set one's teeth on edge", "by the skin of one's teeth", "the land of the living" and "from strength to strength"...

"Phrases still with us

- *Turned the world upside down* ***Acts 17:6***
- *God forbid* ***Romans 3:4***
- *Take root* ***2 Kings 19:30***
- *The powers that be* ***Romans 13:1***
- *Filthy lucre* ***1 Timothy 3:3***
- *No peace for the wicked* ***Isaiah 57:21***
- *A fly in the ointment* ***Ecclesiastes 10:1***
- *Wheels within wheels* ***Ezekiel 10:10***
- *The blind leading the blind* ***Matthew 15:13***
- *Feet of clay* ***Daniel 2:33****"*

The article cites the work of David Crystal entitled *Begat The King James Bible & the English Language*, Oxford University Press, 2010. Professor Crystal includes an *Index of Expressions* in his book, pp 303ff that lists approximately 700 familiar English expressions that emanate from the 1611 Holy Bible. Many of these expressions originated in earlier Bibles such as Tyndale's but were nevertheless preserved by the 1611 Holy Bible.

Other researchers concur with Professor Crystal's findings.

American researcher Danny C. Doege in his book *Why We Say, What We Say!*, 1994, lists nearly 2000 familiar English expressions that are either found in the 1611 Holy Bible or derived from the 1611 Holy Bible.

Dr Laurence M. Vance[39] has documented approximately 800 supposedly archaic words in the 1611 Holy Bible of which many are still found, unchanged in meaning, in contemporary publications such as leading news journals.

He also documents hundreds of words in the NIV, NKJV that are more difficult than the words of the 1611 Holy Bible that they replaced and hundreds of instances

where these versions retained the supposedly archaic words of the 1611 Holy Bible. See Table A1 above. Additional examples of 'updated' language from the NKJV include *"antitype"*, *"ascertain"*, *"bristling"*, *"burnished"*, *"curds"*, *"denarii"* versus ***"figure"***, ***"know"***, ***"rough"***, ***"bright"***, ***"butter"***, ***"pence"*** from the 1611 Holy Bible.

These examples indicate once again that modern version 'updates' are not an improvement over the words that they are intended to have 'updated.'

Dr Mrs Riplinger[40] has some incisive answers to those who would ***"corrupt the word of God"*** 2 Corinthians 2:17, by supposedly 'updating' it. See also *In Awe of Thy Word*, by the same author, Chapters 5, 6, 12. In the light of the above examples of KJB expressions still in current use, note especially that Dr Mrs Riplinger's comments show that the 1611 Holy Bible struck a perfect balance between familiar wording that would communicate easily to the reader and the need for an exalted, holy vocabulary that befits the Holy Bible.

"Why has God continued to use the King James Bible, in spite of hundreds of attempts to change it? The following characteristics distinguish the King James Bible from man-made modern counterfeits: 1.) The KJB was the seventh polishing of the English Bible, made unique among all English Bibles because it was and still is the only one whose translators invited the input of all English-speaking Christians before it was published (Psa. 12:6). It was not done by just one man, nor was it done by a paid committee of 'hirelings' (Job 7:2). 2.) The KJB is the only current English Bible which enhances meaning and memorization with carefully pointed synchronization of the following: letter sounds, syllabication, words, parts of speech, and word order. 3.) Like Jesus Christ, the living Word, the KJB is "holy, harmless, undefiled, separate from sinners, and made higher…" (Heb. 7:26). It is the only English Bible which retains "a pure language" (Zeph. 3:9) which identifies it as the voice of Jesus Christ, the living Word, who is also separate from sinners" (Heb. 7:26). 4.) It perfectly balances this special vocabulary with a unique brevity, affording easy memorization. For example, the KJB took the Bishops' Bible's phrase 'good tidings' and changed it to "gospel." It is shorter than "good tidings" and therefore easier to memorize. 'Gospel' is a Holy Bible word, not a word heard on the 'news.'…

"One might need to respond to the question, 'Could we 'update' some of those KJB words?' Remind them that God replaced a Bible just like that with the KJB. For example, in 1611 the Bishops' simple word "appeared" became "appeareth" (Matt. 2:13), "put" became "layd" (Matt. 3:10), "lift" became "beare" (Matt. 4:6), "hurt" became "despitefully use" (Matt. 5:44), "pull out" became "cast out" (Matt. 7:5), "And saying" became "beseeching him" (Matt. 8:5), "sorrowed"

became "lamented" (Matt. 11:17), "easier" became "more tolerable" (Matt. 11:22), and "given" became "delivered" (Matt. 11:27). The Bishops' Bible, like all of the early English Bibles, was truly an unelevated Bible. But as men waxed "worse and worse" God selected a holy "separate from sinners" vocabulary for the KJB…

"Why does the KJB use words such as "wist" instead of 'know,' or "ye" instead of 'you'? Isn't this 'archaic'? As men "wax worse and worse" and sin's entangling thicket snared, the sword was given a final sharpening and became the King James Bible, "sharper than any twoedged sword…dividing" the tainted words of men from the pure words of God. Only the KJB's words are "wholesome words" (1 Tim. 6:3), according to databases such as Oxford University's Psycholinguistic Database, Princeton University's Cognitive Laboratory and Edinburgh University's Associative Thesaurus. These databases define words as the mind defines them. The depraved words in new versions are shown by Edinburgh University's Associative Thesaurus to be unholy, harmful, defiled, and anything but separate from sinners (See In Awe of Thy Word, Chapter 5 for documentation). Ian Paisley, member of the British Parliament, states that the KJB is "English Undefiled" (Ian Paisley, My Plea for the Old Sword, Belfast, Ambassador, 1997, p. 61). The KJB fulfills Tyndale's wish that the final English Bible "seek in certain places more proper English" (Old Bibles: An Account of the Early Versions of the English Bible, J.R. Dore, Eyre and Spottiswoode, 1888, 2nd ed. pp. 23-24). Tyndale scholar, David Daniell agrees that "the Authorized Version's scholars tended to remove the Bible safely away from daily life" (Tyndale's New Testament, David Daniell, New Haven: Yale University Press, 1989, p. xiii)."

In answer to the critic who insists **"***In this new millennium, the last thing the people of God need is to be seen as an antiquarian society!...We dare not let 'the opposition' write off the Reformed Faith as an irrelevant and antiquarian version of Christianity. Let us communicate the Gospel to the twenty-first century using suitably-appropriate contemporary language!"* Dr Mrs Riplinger writes as follows. Note again the distinction that Sister Riplinger effectively draws between contemporary phraseology as found in the KJB but often derived from earlier Bibles, see remarks above on Professor Crystal's work entitled *Begat The King James Bible & the English Language*, and the holy words of the 1611 Holy Bible, even where sin is categorized, e.g. with the word *"fornication."*

"New bibles are all done under the premise that God wants us to have a bible that reads like the morning newspaper. He had an easy-reading Bible in the Bishops' Bible (and the Tyndale, Coverdale, and the Great Bibles) which preceded the KJB. God permanently replaced the old simple Bishops' Bible to give the English-speaking world a Bible that is memorizable and melodic, that aids missionaries in

bridging the language gap, and most importantly, whose vocabulary clearly distinguishes it from the voice of man. The words in the King James Bible often have only Biblical usage. Words such as "fornication" and "propitiation" are mouth-filling words that are meant to be mind-filling too…[although] these longer words stand in sharp contrast to most of the words in the KJB, which are simple one or two syllable words."

Dr Mrs Riplinger illustrates the distinction of the voice of man from the voice of God in the KJB by allusion to Mark 15:38.

The NKJV reads *"the veil of the temple was torn in two from top to bottom."* That is how a news reporter might describe the event.

The 1611 Holy Bible reads ***"And the veil of the temple was rent in twain from the top to the bottom."*** That is how God actually describes the event.

Dr Mrs Riplinger specifically addresses supposedly archaic pronouns and verb endings as follows.

"The KJB's built-in 'English teacher' provides eleven different forms to communicate eleven different parts of speech. New versions jumble all eleven into five forms, making Bible comprehension very difficult. The KJB simplifies grammatical comprehension because it retains the words which automatically identify parts of speech. 1.) thou (singular nominative), 2.) thee (singular objective), 3.) thine (singular possessive pronoun), 4.) thy (singular possessive adjective), 5.) ye (plural nominative), 6.) you (plural objective), 7.) your (plural possessive adjective), 8.) yours (plural possessive pronoun), 9.) write (first person: I), 10.) writest (second person: thou), 11.) writeth (third person: he, she, or it)…It is all as easy as A, B, C…

"The KJB is the only English Bible that speaks and spells like most of the languages in the world…Retaining the '-est' and '-eth' endings is the only way to show important grammatical and theological distinctions, clearly seen in Greek, Hebrew, and many foreign Bibles. Missionaries love the KJB because its '-est' and '-eth' verb endings match those of many of the world's languages…[e.g.] Greek, German, Spanish, French, Italian, Portuguese, Yiddish, and many other languages…"

As Dr Mrs Riplinger shows, the *'-e**s**t'* and *'-e**t**h'* verb endings denote the **s**econd and **t**hird persons respectively. It is interesting to note that the King James translators appear to have been missionary minded even as they carried out their work. Dr Scrivener[41] has this intriguing observation, this author's emphases.

"Yet John Seldon, who was twenty-seven years old in 1611, and must have had means of information not open to us, is represented in his Table Talk (p. 6) as

speaking thus: "The translation in King James' time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue – as the Apocrypha to Andrew Downes [Regius Professor of Greek, St John's Cambridge, 1585-1625]." He adds moreover this interesting piece of information, to whatever part of the work it may apply: "Then they met together, and ***one read the translation, the rest holding in their hands some Bible****, either of the learned tongues, or French [Olivetan, 1535, The Pastors, 1588], Spanish [Pinel 1553, De Reyna 1569, the Valencia Bible of 1478 revised by De Valera 1602], Italian [Bruccioli 1532?, or more probably Diodati 1607], &c.* ***If they found any fault, they spoke; if not, he read on****.""*

Thus the *speaking* of the 1611 Holy Bible during its compilation serves as its ***"inspiration of God"*** 2 Timothy 3:16 as it is deemed to be ***"every word that proceedeth out of the mouth of God"*** Matthew 4:4. Dr Mrs Riplinger concludes as follows with respect to so-called antiquated language in the 1611 Holy Bible.

"The KJB is Biblical English, not 17th century style. Shakespeare's plays, written during the same period, did not use the '-eth' and '-est' endings. The 'Preface to the KJB,' written before 1611 by the translators, does not sound like the King James Bible. [The Epistle Dedicatory] says "Your very name," not 'Thy very name.' The KJB translators used 'thee,' 'ye,' 'thy,' 'thine,' 'eth,' and 'est' endings (on verbs) in the Bible because these are the only way to show important grammatical and theological distinctions clearly seen in Greek, Hebrew, and most of the world's Bibles. KJB English is Biblical English, not archaic English."*

*Critics would no doubt pick up on the use of verbs such as *"hath," "deserveth," "findeth"* etc. in the KJB *Preface*. However, it is then up to them show how the preface compares with the KJB with respect to rhythm and memorization. Such a comparison is sure to reveal that the KJB *Preface*, erudite as it is, does not sound like the KJB, as Dr Mrs Riplinger points out.

Dr Mrs Riplinger[42] notes with respect to supposedly archaic verb endings that the NKJV incurs doctrinal error in Matthew 23:37 and Luke 13:34. The 1611 Holy Bible uses the second person ***"killest"*** to show that the Lord Jesus Christ is addressing the individual inhabitants of the city as ***"<u>thou</u> that killest the prophets, and stonest them which are sent unto <u>thee</u>"*** e.g. Stephen, Acts 7:58-60. The NKJV errs by using the third person *"kills"* and shifting the blame to a neuter 'thing,' i.e. 'the city' (i.e. it's society's fault) and away from its human inhabitants. The NKJV does use the term *"her"* in reference to Jerusalem but this would be similar to the use of 'she' and 'her' for inanimate objects such as ships.

Note again how confusion arises[43] in Luke 22:31, 32 in the new versions like the NIV, NKJV that replace ***"thee"*** in Luke 22:32 with *"you"* whereas in the AV1611,

it is clear that the Lord is addressing all the disciples in Luke 22:31 and then Peter in Luke 22:32. The new versions imply that the Lord is addressing Peter only in both verses.

One explanation[44] for these repeated 'updates' is ***"the love of money…the root of all evil"*** 1 Timothy 6:10.

"Gail Riplinger states "At the root of all the rhetoric about the need for new versions lies the true cause - covetousness...The KJV is the only version not bound by a copyright. No author or publisher receives a royalty because God is the author. However, ***"God is not the author of confusion"*** *(1 Corinthians 14:33) or of "commercial ventures." The latter term was used to describe the ASV (NASB), Living Bible, RV (RSV) and 'New' Greek Text by Philip Schaff the chairman of their American Committee..."*

"Pastor Rockwood of Halifax, N.S., Canada cited The Wall Street Journal, Nov. 16th, 1978 in his review of the NIV: "Zondervan Corp. believes it has struck a new vein of gold in an ancient and well-mined lode: the Bible. Accordingly, it told analysts here, it raised its already-gleaming sales and earnings forecasts...Zondervan raised its earnings prediction 10 cents a share, to $1.85, and its sales prediction $3 million to $41 million, for the year.""

Thomas Nelson Inc.[45], publishers of the NKJV, also regrettably succumbed to ***"the love of money…the root of all evil."*** In October 1997, the publishers agreed to return nearly $US 400,000 of shareholders' money following an investigation by the Securities and Exchange Commission into suspected stock price manipulation by the company. Thomas Nelson Inc. neither denied nor confirmed the allegations of fraud.

Noting Dr Mrs Riplinger's comments above about the KJB as the missionary Bible, the following statements are important with respect to world vision, a vital subject in the light of the Great Commission, Matthew 28:18-20, Mark 16:15, Acts 1:8 that the critics of the 1611 Holy Bible rarely discuss, in their obsession with devising 'improvements' to the KJB.

Dr Mrs Gail Riplinger[46] states.

"It is scandalous for rich Americans to have ten versions of the bible, instead of just one. Four million dollars was invested in the New King James Version; subsequent to that; several million dollars was spent on advertising campaigns. Many tribes and peoples around the world have no King James Bible type bibles at all; the Albanian bible was destroyed during the communist regime. Many of the tribes in New Guinea do not have a bible in their language. But, these countries have no money to pay the publishers. The publishers are not interested in giving

these people bibles; they are just interested in making bibles that can produce a profit for their operation."

It is the same in this country with respect to other rich Westerners with their multiple bible 'authorities' including 'the Greek,' so-called.

Dr Peter S. Ruckman[47] states, his emphases.

*"If God wanted to reach the **whole** world in the Tribulation, through Jewish evangelists (Rev. 7: Paul, Jonah and Jeremiah were types) He would use the English-speaking Jews. He wouldn't touch "the original Greek" with a ten-foot bamboo pole. The "second language" that ninety percent of the countries on this globe choose, if they can choose one, is ENGLISH, as the AV (1611).*

*"**On the mission field - !** What do we find on the mission field? I will tell you. I am not an expert. I have only been on eight foreign mission fields, but I do have forty-one young men that I personally trained, who are on seventeen different fields, and they preach regularly on the street in eight different languages. That will be Russian, Spanish, Greek, French, German, Italian, Chinese and Ilongo (a Filipino dialect)…*

*"**In India**, a converted Hindu or Moslem cannot join Jacob Chelli's church (he has established more than forty Baptist churches in India) until he agrees to the position taken by Dr Edward F. Hills on the King James Bible as stated in The King James Version Defended.*

"When I taught 950 Indian pastors (six hours a day for five days), I used nothing but a King James Bible. I never made reference to one Greek word in ANY Greek manuscript, although I have always had access to all of the information found in the textual studies of Kenyon, Miller, Hoskier, Scrivener, Wilkinson, Pickering, Hills, Burgon, and Robertson. That would be about 300,000 notes on Greek words and letters, for it would include all of the critical apparatus in Nestle's Greek Testament published between 1898 and 1998.

*"**In Romania** the Romanians told Brother Landolt (one of our missionaries), "Your Bible is better than our Bible." They volunteered this after studying under him three months. In that time he made NO attempt to convert them from their translations to his.*

*"**In the Ukraine**, my interpreter (Major Taras – a PhD formerly in the Russian Army) said, "Your Bible is better than ours." He said this after translating fifteen services for me on the street, in church buildings, and in KGB prisons.*

*"**In the Philippines**, the native pastors criticized me for even suggesting that the AV be translated into the eighty-plus dialects of the Philippine Islands. "Why*

divide the Body of Christ when ENGLISH will be the language we will have to learn to get along with the Chinese and Japanese businessmen who are taking over our country? And it is the language THEY will have to learn, rather than learn eighty-plus dialects!"

*"Rudiger Hemmer, **a native German**, pasturing a German-speaking church tells me that Luther needs revising over and over again in the Old Testament where his translation fails to match up to King James' readings. That is a native German who was raised on the SECOND BEST translation the world has ever read: Luther's Heilige Schrift* [the Holy Scripture]*."*

Where are the comments from the critics of the 1611 Holy Bible proving that their supposedly new improved versions yield anything like the same results on the mission field as those cited above? The critics don't appear to have a coherent answer to that question.

Erroneous and Inferior Language

In addition to supposedly outdated and obscure language, the critics charge the 1611 Holy Bible with errors and inferior readings. See remarks under ***PC C of E? -** The Anglican compromise – or the Baptist builder?* with respect to the words ***"Easter," "bishop"*** and ***"mitre."***

The critics' next target is the word ***"charity"*** e.g. in 1 Corinthians 13. According to the critics, the word should be *"love."*

No, it should not be[48]. References cited in the following extracts have been updated.

*"The contexts where **"charity"** is used show that it is intimately associated with actions that affect others, Romans 14:15, 1 Corinthians 13, 16:14, should characterise Christian fellowship, Colossians 3:14, 2 Thessalonians 1:3, 2 Peter 2:7 and can be OBSERVED, 1 Thessalonians 3:6, 1 Timothy 4:12, 3 John 6. Moreover, use of **"charity"** in 1 Corinthians 13:3 eliminates any confusion arising from 'modern' connotations of the word…*

*"Paine[49] states: "Many have discussed the use, in 1 Corinthians 13, of the word **"charity"** for the Greek agape. We have no light on how the learned men came to prefer this word to the word "love" which appears in some older versions...But if we can, as we read 1 Corinthians, divest the word **"charity"** of rather smug later readings, we can sense a fitness in its rhythm.*

""Rhythm in the days of King James was important not merely as a source of pleasure to the ear, but as an aid to the mind. Generations to come would learn to read by puzzling out verses in the Bible that for many families would be a whole

library. But at the time of translation, a Bible "appointed to be read in churches" was made to be listened to and remembered. Its rhythms were important as a prompting for memory. For that reason, in the words of their own Bible, it is evident that the learned men learned to use their ears as they worked – "the ear trieth words as the mouth tasteth meat.""

"NO modern version even comes close to the AV1611 for the ease with which its words can be REMEMBERED…Rhythmic words like ***"charity"*** *are part of that process of enabling the child of God to HIDE GOD'S WORD IN HIS HEART, Psalm 119:11 in order to have AN HONEST AND GOOD HEART, Luke 8:15…*

"Dr. Ruckman states in his series on The Alexandrian Cult, Part 5 p 18:

""Is ***"charity"*** *really passé? Is love GIVING? Can you love without GIVING (John 3:16)? If salvation isn't a "handout," what is it (2 Cor. 8:9)? If you left it "love" every time, wouldn't that give a "modern man" a false lead on "love"? Hollywood love is often GETTING, not giving; and it is often LUST, not love. If the AV translators were intelligent enough to use both words (love and charity), why would one be so "archaic" that you had to alter the Bible in 31,000 places in order to "update" the word. There are more than 31,000 changes between ANY Bible that updates "charity" and the AV that retains it.""*

Dr Ruckman remarks in his taped series on *The Book of Joshua,* Tape #4 that Martin Luther[50] once said that "*We are beggars: This is true."* Beggars are in need of charity. The critics of ***"charity"*** tend to forget 1 Corinthians 4:7.

"For who maketh thee to differ from another? and <u>what hast thou that thou didst not receive</u>? now <u>if thou didst receive it</u>, <u>why dost thou glory, as if thou hadst not received it</u>?"

The critics of the 1611 Holy Bible also object to the word ***"righteousness"*** in Romans 5:18 and Revelation 19:8 which, according to them, should be '*righteous act(s)*' as in the NKJV because 'the Greek' is *dikaioma* and *dikaiomata* respectively rather than *dikaiosune*.

The first observation to be made about the above criticism is that the critics never state the precise source of 'the Greek,' where it may be found between two covers and why, according to Chapter and Verse, it should be exalted in authority over the 1611 Holy Bible[51]. They purport to have a single, definitive *inspired* Greek Text that is ***"Alpha and Omega, the beginning and the ending"*** Revelation 1:8 with respect to all that God has said in the New Testament but its source remains unknown.

The truth is that such a text does not exist. It has not existed in reality for centuries, as Dr Mrs Riplinger succinctly explains[52], author's emphases.

*"The desire to **appear** intelligent or superior by referring to 'the Greek' and downplaying the common man's Bible, exposes a naivety concerning textual history and those documents which today's pseudo-intellectuals call '**the** critical text,' '**the** original Greek,' **the** 'Majority Text,' or **the** 'Textus Receptus.' There existed a true original Greek (i.e. Majority Text, Textus Receptus). It is not in print and never will be, because it is unnecessary. No one on the planet speaks first century Koine Greek, so God is finished with it. He needs no 'Dead Bible Society' to translate it into "everyday English," using the same corrupt secularised lexicons used by the TNIV, NIV, NASB and HCSB* [Holman Christian Standard Bible]*. *God has not called readers to check his Holy Bible for errors. He has called his Holy Bible to check us for errors."*

*Dr Mrs Riplinger refers in this context, her emphases, to the NKJV that follows *"the pitiful Hodges-Farstad **so-called** Majority Text, which naively follows von Soden's error-filled collation of **a small number of manuscripts**."* See remarks later on the NKJV.

For that reason alone, the critics' alterations to the 1611 Holy Bible should not be taken seriously.

See also remarks under **The Learned Men *"Hebrew at his fingers' ends"*** - *Unparalleled Scholars* for their superior command of 'the Greek' compared with that of contemporary critics.

Dr Ruckman[53] outlines the reason for the expression ***"righteousness of saints"*** in Revelation 19:8. The term is used with respect to the whole scope of righteous living after a person is saved, Revelation 3:17, 18, not only his righteous acts.

"Righteousness" not *"righteous act"* is correct in Romans 5:18 because the Lord Jesus Christ had to be sinless in order to secure at Calvary ***"eternal redemption for us"*** Hebrews 9:12, as Paul explains in 1 Timothy 4:10.

"We trust in the living God, <u>who is the Saviour of all men</u>, <u>specially of those that believe</u>."

John explains in John 1:12 how to become one among ***"specially of those that believe."***

"But <u>as many as received him</u>, to them gave he power to become the sons of God, <u>even to them that believe on his name</u>:"

As the AV1611 reading in Romans 5:18 reflects, the Lord Jesus Christ had to maintain ***"righteousness"*** throughout His earthly life for the purpose of securing ***"eternal redemption for us,"*** not simply carry out a single *"righteous act"* at

Calvary. Note the following scriptures on the sinlessness of the Lord Jesus Christ and therefore His effectual sacrifice ***"with his own blood"*** Acts 20:28.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world" John 1:29.

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" Hebrews 9:12.

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Hebrews 9:14.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot:" 1 Peter 1:18-19.

"Christ...did no sin, neither was guile found in his mouth:" 1 Peter 21-22.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world"1 John 2:1-2.

Having resorted to 'the Greek' in their efforts to overthrow the 1611 Holy Bible, the critics now set it aside in order to insist that ***"Jesus"*** in Acts 7:45, Hebrews 4:8 should be *"Joshua."*

No, it should not be[54]. Dr Ruckman's comment on ***"Jesus"*** in Acts 7:45 is as follows.

*""The Greek text (any Greek text anywhere) says Iesou (Greek for **"Jesus"**), and if your "Bible" says "Joshua", you have an inferior translation produced by inconsistent critics who cared nothing about ANY Greek text in a showdown. God the Holy Spirit wrote **"Jesus"**...to remind you that when Jesus returns He enters the land of Canaan by the same route Joshua entered, attacking a cursed city (Revelation 17,18) after a seven year period (Joshua 6:15). His rule will be a military dictatorship (Psalm 110, Revelation 20), as Joshua's was, and the celestial phenomena of Joshua 10:12 will accompany His Advent (Matthew 24:29, Luke 21:25). Furthermore, the Jews will divide the land (Ezekiel 40-48) and repossess it at this time.*

""Moral: where scholars find "mistakes" in the King James Bible, the HOLY SPIRIT has often given an ADVANCED REVELATION expressly for the purpose

of confounding the "leading authorities who agree."" Moreover, Joshua 5:13-15 and Exodus 23:21 reveal that ***"the captain of the Lord's host"*** *is* ***"the captain of their salvation"*** *Hebrews 2:10, JESUS, to Whom Joshua was subordinate for the entire campaign, Joshua 4:14, 6:27, 7:6-13, 10:25, 42."*

Exodus 23:20-21 states ***"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: <u>for my name is in him</u>."***

Exodus 23:20-21 and Joshua 5:13-15 refer to Old Testament appearances of the Lord Jesus Christ, or Theophanies, of which the Old Testament records many. Micah 5:2 describes them as the ***"goings forth"*** of ***"he…that is to be ruler in Israel,"*** the Lord also being ***"captain of the host of the LORD"*** Joshua 5:14 and ***"the captain of...salvation"*** Hebrews 2:10. The TNIV, NIV, NKJV break all the cross references and downgrade the Lord Jesus Christ once again, cutting out the New Testament testimony to His Old Testament appearances by mistranslating the word that is given as ***"Jesus"*** everywhere else it occurs in the New Testament.

The critics further object to the expression ***"profession of <u>faith</u>"*** in Hebrews 10: 23, which they maintain should be *"confession of <u>hope</u>"* as in the supposedly correct NKJV. (The critics' overriding objection here is with respect to the word ***"faith,"*** so the difference between the words ***"profession"*** and *"confession"* has not been considered.)

The supposedly correct NKJV is, as usual, definitely *in*correct.

Dr Thomas Holland[55] shows that faith is the immediate context of Hebrews 10:23, with the expressions ***"full assurance of <u>faith</u>"*** and ***"the just shall live by <u>faith</u>"*** in Hebrews 10:22, 38 respectively. (The nearest reference to the term ***"hope"*** in the Book of Hebrews is in Hebrews 7:19.)

Moreover, the subject of faith is developed extensively in the very next chapter i.e. Hebrews 11, where the word ***"faith"*** is found 24 times: Hebrews 11:1, 3, 4, 5, 6, 7 twice, 8, 9, 11, 13, 17, 20, 21, 22, 23, 24, 27, 28, 29, 30, 31, 33, 39. The word ***"faith"*** also occurs in Hebrews 4:2, 6:1, 12, 12:2, 13:7 and is found a total of 32 times in the Book of Hebrews, compared with 5 times for the word ***"hope."***

The expression ***"profession of faith"*** therefore fits both the immediate context of Hebrews 10:22-23, 38 and the overall context of Hebrews 10:22-11:40. The expression *"confession of hope"* does not.

"Profession of faith," it should be further noted, is holding fast to faith in the Lord Jesus Christ. As Dr Ruckman[56] has said, *"Nobody ever held fast to a "profession of hope." Timothy's "good profession" (1 Tim. 6:12) before "many witnesses"*

was his profession of FAITH in Jesus Christ. Notice the identical profession in Hebrews 4:14. Our FAITH in Someone is our profession which we must "hold fast." You don't go round declaring "I hope I'm saved, I hope I'm saved, I hope I'm saved." That profession is worthless. The faith in Christ that the Hebrew is exhorted to "hold fast" in Hebrews 10:23 ("our faith") is defined in verses 16-22: it is immediate access to Jesus Christ in the third heaven because of His blood atonement…"

Concerning all these proposed changes to the 1611 Holy Bible, the critics, of course, want to ensure that it is *they* who are ***"Alpha and Omega"*** Revelation 1:8, with respect to what they perceive as the Lord's word. They assert, therefore, after the manner of the NIV *Preface*, p vii that no-one should pretend that the 1611 Holy Bible is the last word in translation.

Bible believers don't 'pretend' on the 1611 Holy Bible as the last word in translation. They know it as a fact. As Sister Riplinger[57] says in *In Awe of Thy Word*:

""Seven" times "they purge…and purify it…" (Ezek. 43:26) – not eight. The KJV translators did not see their translation as one in the midst of a chain of ever evolving translations. They wanted their Bible to be one of which no one could justly say, 'It is good, except this word or that word…'"

Or as Dr Smith said in *The Translators To The Reader*:

"Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one…but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark."

This author believes that the King's men achieved their mark and when on the day that ***"Every man's work shall be made manifest: for the day shall declare it"*** 1 Corinthians 3:13, their work shall abide, Matthew 24:35, 1 Corinthians 3:14.

In sum:

The critics have been shown to wrong about:

- The 1611 Holy Bible with respect to King James 1st.
- The 1611 Holy Bible with respect to the Apocrypha.
- The 1611 Holy Bible with respect to the church-state organization of the Church of England.

- The 1611 Holy Bible with respect to the words ***"Easter"*** in Acts 12:4, ***"bishop"*** in 1 Timothy 3:1, 2, ***"mitre"*** in Exodus 28:4.
- The 1611 Holy Bible with respect to its different editions.
- The 1611 Holy Bible with respect to supposedly outdated and obscure language.
- The 1611 Holy Bible with respect to supposedly wrong or inferior readings, such as ***"charity"*** in 1 Corinthians 13, ***"righteousness"*** in Romans 5:18, Revelation 19:8, ***"Jesus"*** in Acts 7:45, Hebrews 4:8, ***"faith"*** in Hebrews 10:23.

  Observe again the precious words that the critics wish to dispose of: ***"charity," "righteousness," "Jesus," "faith."***

  It is as though the critics of the 1611 Holy Bible have in part fulfilled Hebrews 6:6 by their undisguised contempt for the precious words ***"charity," "righteousness," "Jesus," "faith."***

  "They crucify to themselves the Son of God afresh, <u>and put him to an open shame</u>."

Once again, *"the Anvil of God's word"* has broken all the hammers that beat against it. See **The Critics' Den** in the main body of this work.

Epilogue *– The Supposedly Preferable NKJV*

Various 'conservative' fundamentalists who eschew the NIV nevertheless promote the NKJV as a fitting substitute for the 1611 Holy Bible, even though they concede that the NKJV has blemishes.

The truth is that the NKJV has many blemishes that the critics ignore.

Satanic Logo

The critics of the 1611 Holy Bible ignore the satanic 666 logo that is found on the inside page of the NKJV[58].

Corrupt Old Testament Sources

The critics of the 1611 Holy Bible ignore the fact that the sources for the NKJV Old Testament are the corrupt Leningrad Codex and other erroneous documents such as the Greek LXX Septuagint, not the traditional Ben Chayyim Hebrew Text of the KJB[59]. Table A2 lists examples[60] of NKJV/NIV Old Testament errors.

Table A2
AV1611 Received Text versus NKJV/NIV Old Testament Errors

Verse	AV1611	NKJV/NIV
Leviticus 19:16	***blood***	*life*
1 Samuel 25:8	***a good day***	*a feast day/a festive time*
1 Chronicles 6:28	***Vashni***	*Joel*
Psalm 4:4	***Stand in awe, and sin not***	*Be angry and do not sin/In your anger do not sin*
Psalm 30:4	***his holiness***	*His holy name*
Psalm 43:1	***Judge me, O God***	*Vindicate me, O God*
Psalm 45:13	***The king's daughter is all glorious within***	*The royal daughter is all glorious within the palace/All glorious is the princess within her chamber*
Psalm 113:7	***dunghill***	*ash heap*
Ecclesiastes 12:11	***masters of assemblies***	*words of scholars/their collected sayings*
Isaiah 1:27	***converts***	*penitents/penitent ones*
Isaiah 7:16	***abhorrest***	*dread*
Jeremiah 1:17	***gird up thy loins***	*prepare yourself/Get yourself ready*
Lamentations 5:10	***black***	*hot*
Ezekiel 5:17	***evil beasts***	*wild beasts*
Ezekiel 9:10	***I will recompense their way***	*I will recompense their deeds/I will bring down on their own heads what they have done*
Ezekiel 9:11	***reported the matter***	*reported back/brought back word*
Ezekiel 16:46	***left hand…right hand***	*the north…the south*
Obadiah 12	***the day that he became a stranger***	*the day of his captivity/the day of his misfortune*

By inspection, Table A2 lists 18 Old Testament verses where the NKJV is in error, *along with the NIV that the NKJV supporters reject as an inferior translation.*

Non-'Majority' New Testament Source

The critics of the 1611 Holy Bible ignore the falsehood of the NKJV editors' claim that the main source for the NKJV New Testament is the actual Majority Text.

The NKJV's main Greek source consists of Hermann von Soden's incomplete 1913 collation of 414 cursive Greek manuscripts, out of a total of over 5000+, or just 8% of available Greek manuscripts[61]. Moreover, von Soden was strongly biased towards the Alexandrian or Critical Text of Westcott and Hort's RV, used later for the NIV, TNIV, not the Received Greek Text that underlies the 1611 Holy Bible New Testament[62]. Von Soden devoted most of his efforts to identifying manuscripts that contained Alexandrian readings instead of those of the Traditional Text. His so-called 'Majority' Text underlying the NKJV New Testament is therefore skewed towards the Alexandrian Text and away from the Received Text of the 1611 Holy Bible New Testament. As a result, the NKJV 'Majority' Text[63] shows almost 1900 departures from the Received Text upon which the KJB New Testament is based. This 'Majority' Text actually omits such scriptures as Matthew 27:35, Acts 8:37, 9:5, 6, 10:6b, 1 John 5:7, although the NKJV retains them.

Yet the NKJV New Testament repeatedly follows the Alexandrian Text of the NIV, which text von Soden favored above the Received Text, as Table A3 shows[64, 65], without any marginal note or other explanation to the effect that it has done so, which is misleading for readers.

In sum, the NKJV is *not* a 'King James Version.'

Table A3
AV1611 Received Text versus NKJV/NIV Alexandrian/Critical Text

Verse	AV1611	NKJV	NIV
Matthew 5:37	***communication***	OMIT	OMIT
Mark 2:21	***that filled it up***	OMIT	OMIT
Luke 1:35	***of thee***	OMIT	OMIT
John 15:13	***a man***	OMIT	OMIT
John 19:16	***therefore***	OMIT	OMIT
John 20:27	***and be not faithless***	*Do not be unbelieving*	*Stop doubting*
Acts 2:42	***and in breaking of bread***	*in the breaking of bread*	*to the breaking of bread*
Acts 5:24	***of them***	OMIT	OMIT
Acts 7:2	***Men***	OMIT, US Edition	OMIT
Acts 11:11	***And, behold***	OMIT	OMIT
Acts 13:38	***men***	OMIT	OMIT
Acts 15:23	***after this manner***	OMIT	OMIT
Acts 16:24	***Who***	OMIT	OMIT
Acts 16:37	***but***, second time	OMIT	OMIT
Acts 19:9	***one Tyrannus***	*Tyrannus*	*Tyrannus*
Acts 19:39	***concerning other matters***	*any other inquiry*	*anything further*
Acts 22:1	***Men***	OMIT, US Edition	OMIT
2 Corinthians 3:14	***which vail***	*because the veil*	*because…it*
2 Corinthians 4:14	***by Jesus***	*with Jesus*	*with Jesus*
Philippians 2:9	***a name***	*the name*	*the name*
1 Thessalonians 1:1	***Paul, and Silvanus***	*Paul, Silvanus*	*Paul, Silvanus*
Hebrews 1:6	***And let***	*Let*	*Let*
1 Peter 1:8	***in whom***	OMIT	OMIT
2 John 7	***entered into***	*gone out into*	*gone out into*
Revelation 6:11	***white robes***	*a white robe*	*a white robe*
Revelation 22:12	***shall be***	OMIT	OMIT

By inspection, Table A3 shows that the NKJV follows the Alexandrian/Critical Text of the NIV in at least 26 verses, *without notifying its readers*.

Some changes e.g. with respect to the word ***"and"*** may seem slight but as G. W. and D. E. Anderson state, *"the loss of this word tends to disrupt the flow of thought in many passages. More importantly, however, the word is found in the [Received Text] Greek; therefore, there is no reason why it should be omitted from the English."*

Table A4[66] lists further errors in the NKJV/NIV. Note that 1 Timothy 6:10, 20 have been inserted from Dr Ruckman's book *About The "New" King James Bible*.

Table A4
AV1611 versus NKJV/NIV Additional Errors

Verse	**AV1611**	**NKJV/NIV**
Matthew 6:22	***single***	*good*
Matthew 15:32	***fasting***	*hungry*
Matthew 22:10	***wedding***	*wedding hall*
Luke 11:34	***single***	*good*
Luke 11:54	***out of his mouth***	*something he might say*
John 10:6	***unto them***	OMIT
Acts 18:6	***opposed themselves***	*opposed him/opposed Paul*
Acts 27:14	***against it***	OMIT
2 Corinthians 7:2	***receive us***	*Open your hearts to us/Make room for us in your hearts*
Galatians 5:4	***Christ is become of no effect unto you***	*You have become estranged from Christ/You...have been alienated from Christ*
Philippians 3:8	***dung***	*rubbish*
1 Timothy 6:5	***supposing that gain is godliness***	*supposing that godliness is a means of gain/who that godliness is a means to financial gain*
1 Timothy 6:10	***love of money is the root of all evil***	*love of money is a root of all kinds of evil*
1 Timothy 6:20	***science***	*knowledge*
Hebrews 3:16	***howbeit not all***	*was it not all?/were they not all*
Revelation 2:22	***bed***	*sickbed/bed of suffering*
Revelation 16:16	***he gathered them together***	*they gathered them (*NIV *the kings*) *together*

By inspection, Table A4 lists 17 more verses where the NKJV/NIV are in error.

Attacks on Deity

The critics of the 1611 Holy Bible ignore the repeated attacks by the NKJV on Deity. Table A5 lists examples, showing the NKJV/NIV both attack Deity.

Table A5
God the Father and the Lord Jesus Christ, AV1611 versus NKJV/NIV

Verse	AV1611	NKJV/NIV
Genesis 17:1	***I am the Almighty God***	*I am Almighty God*
1 Kings 18:39	***The LORD, he is the God; the LORD, he is the God***	*"The LORD, He is God! The LORD, He is God!"*
Ezra 1:3	***he is the God***	*He is God/the God who is in Jerusalem* i.e. not ***the God***
Isaiah 9:6	***The mighty God, The everlasting Father, The Prince of Peace***	*Mighty God, Everlasting Father, Prince of Peace*
Ezekiel 10:5	***the Almighty God***	*Almighty God*
Daniel 9:25	***the Messiah***	*Messiah*, NIV *the Anointed*
Matthew 27:4	***the innocent blood***	*innocent blood*
Acts 3:13	***his Son Jesus***	*His Servant Jesus*
Acts 3:26	***his Son Jesus***	*His Servant Jesus*
Acts 4:27	***thy holy child Jesus***	*Your holy Servant Jesus*
Acts 4:30	***thy holy child Jesus***	*Your holy Servant Jesus*
Acts 7:45	***Jesus*** – revealing the Lord's Old Testament appearances, Micah 5:2	*Joshua* – detracting from the Lord's Old Testament appearances, Micah 5:2
Titus 2:13	***the great God and our Saviour Jesus Christ***. Jesus Christ is God of all	*our great God and Savior Jesus Christ*. Jesus Christ is God of Christians only, in support of New Age doctrine
Hebrews 4:8	***Jesus***. See comment for Acts 7:45	*Joshua*. See comment for Acts 7:45
2 Peter 1:1	***God and our Saviour Jesus Christ***. Jesus Christ is God of all, as in Titus 2:13	*our God and Savior Jesus Christ*. Jesus Christ is God of Christians only, as in Titus 2:13

By inspection, Table A5 shows that the NKJV, along with the NIV, attacks the Deity of God the Father and the Lord Jesus Christ 17 times in 14 of the 15 verses listed and 18 times in total in the 15 verses listed.

Following Rome and Watchtower, with the NIV

The critics of the 1611 Holy Bible ignore repeated instances where the NKJV, together with the NIV, follows the JB, the Jerusalem Bible of the Catholic Church and the NWT, New World Translation of the Watchtower cult against the 1611 Holy Bible, as Table A6 shows. The verses have been selected from a leaflet published a few years ago by a KJB critic who thought that the AV1611 readings that follow should be changed to the modern readings also listed below.

Table A6
'X' Marks the Spot – The AV1611 versus the NKJV, NIV, Rome, Watchtower

Key:

JB: Jerusalem Bible
NWT: New World Translation

John 1:32-1 Peter 1:11:	the Spirit as ***"it"***, ***"itself"*** to *"he"*, *"himself"*
Acts 12:4:	***"Easter"*** to *"Passover"*
Genesis 44:7-Galatians 6:14:	***"God forbid"*** to e.g. *"Never may that happen"*
Titus 2:13:	***"the great God and our Saviour"*** to *"our great God and Savior"*
2 Peter 1:1:	***"God and our Saviour"*** to *"Our God and Savior"*
Acts 1:20:	***"bishoprick"*** to *"office"* or similar
Acts 19:37:	***"churches"*** to *"temples"*

Table A6
'X' Marks the Spot – The AV1611 versus the NKJV, NIV, Rome, Watchtower

Verse	JB	NWT	NIV	NKJV
John 1:32				X
Romans 8:16	X		X	X
Romans 8:26	X		X	X
1 Peter 1:11			X	X
Acts 12:4	X	X	X	X
Genesis 44:7	X	X	X	X
Genesis 44:17	X	X	X	X
Joshua 22:29	X	X	X	X
Joshua 24:16	X	X	X	X
1 Samuel 12:23	X	X	X	X
1 Samuel 14:45	X	X	X	X
1 Samuel 20:2	X	X	X	X
Job 27:5	X	X	X	X
Luke 20:16		X	X	
Romans 3:4	X	X	X	X
Romans 3:6	X	X	X	X
Romans 3:31	X	X	X	X
Romans 6:2	X	X	X	X
Romans 6:15	X	X	X	X
Romans 7:7	X	X	X	X
Romans 7:13	X	X	X	X
Romans 9:14	X	X	X	X
Romans 11:1	X	X	X	X
Romans 11:11	X	X	X	X
1 Corinthians 6:15	X	X	X	X
Galatians 2:17	X	X	X	X
Galatians 3:21	X	X	X	X
Galatians 6:14	X	X	X	
Titus 2:13	X		X	X
2 Peter 1:1	X	X	X	X
Acts 1:20	X	X	X	X
Acts 19:37	X	X	X	X
Against AV1611	**91%**	**84 %**	**97 %**	**94 %**

By inspection, Table A6 shows that the NKJV departs from the AV1611 in 30 of the 32 verses listed, almost as often as the NIV, with 31 departures and even more than Rome, JB, 29 departures and Watchtower, NWT, 27 departures.

The NKJV is nevertheless in distinct agreement with Rome, the NIV and Watchtower with respect to manmade changes in the 1611 Holy Bible.

Child Molesters' Cover-up

It can also be shown that like the NIV, TNIV and other modern versions, the NKJV covers up for child molesters in Genesis 18:20-21, 19:13.

Genesis 18:20-21, 19:13 in the 1611 Holy Bible read:

"And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know."

"For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it."

Note Genesis 19:4-5, which read:

"But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them."

Genesis 18:20, 19:4-5, 13 show that ***"the cry of Sodom and Gomorrah"*** was that of abused children[67]. The 1611 Holy Bible therefore establishes the scriptural link between sodomites and child molesters.

Genesis 18:20-21, 19:13 in the NKJV read:

"And the LORD said, "Because the outcry against Sodom and Gomorrah is great, and because their sin is very grave, I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, I will know.""

"For we will destroy this place, because the outcry against them has grown great before the face of the LORD, and the LORD has sent us to destroy it."

The sense of Genesis 19:4-5 in the NKJV is the same as that of the KJB.

What is significant is that no "*outcry against Sodom and Gomorrah*" is described in Genesis 18, 19 or anywhere else in scripture. The cities and towns in the vicinity of Sodom and Gomorrah were committing the same sins as Sodom and

Gomorrah and God destroyed them all, except for the little city of Zoar, at Lot's request, Genesis 19:20-23. The abomination of sodomy, Leviticus 18:22, 20:13, Ezekiel 16:49, 50, was of course sufficient in itself to have brought down God's judgement as Jude 7 shows, see below. It will be again in the End Times, Luke 17:28-30. Genesis 18:20, 19:4-5, 13, however, show that the evils of sodomy and child molestation invariably go together.

Note the following verses on God's destruction of ***"the cities of the plain"*** Genesis 19:29.

"Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground" Genesis 19:24-25.

"And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt" Genesis 19:29.

"And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:" Deuteronomy 29:23.

"Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire" Jude 7.

No *"outcry against Sodom and Gomorrah"* is mentioned in any of the passages that describe God's overthrow of ***"the cities of the plain."*** God went down because ***"the cry of Sodom and Gomorrah is great"*** and therefore to ***"see whether they have done altogether according to the cry of it,"*** *not* according to any *"outcry against it."*

The NKJV, along with the NIV, TNIV, has therefore covered up for child molesters and thereby obscured the link between sodomites and child molesters.

Moreover, so great was God's anger against Sodom and Gomorrah that the Lord gave the inhabitants no ***"space to repent"*** Revelation 2:21, *even though repentance by the sodomites was possible*.

"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day" Matthew 11:23.

It could therefore rightly be said to the new version editors that ***"Ye have sinned a great sin"*** Exodus 32:30 in covering up for the sodomites as habitual child molesters.

In short, the NKJV, along with the NIV, TNIV, is a heinous translation for its readings in Genesis 18:20-21, 19:13.

In addition, Tables A2-A6 show that the NKJV is a heinous translation all round, identifying at least 106 verses where the NKJV departs in error from the 1611 Holy Bible, repeatedly in association with Rome, the NIV and Watchtower. Dr Ruckman has identified 41 more verses, from the books of Job and Proverbs, where the NKJV is in error. Terry Watkins has addressed 55 additional verses where the NKJV is in error. See *Invaluable Sources* below, *About The "New" King James Bible* by Dr Peter S. Ruckman and *Counterfeit* by Terry Watkins.

In sum, the NKJV:

- Sports a satanic 666 logo.
- Uses corrupt Old Testament sources.
- Uses a 'Majority' Text New Testament source that is *not* the Majority Text.
- Repeatedly switches to the Alexandrian/Critical Text *without notification.*
- Repeatedly attacks Deity.
- Repeatedly matches Rome, NIV, Watchtower *against* the AV1611.
- Covers up for child molesting sodomites, who yet suffer God's fire, Jude 7.

In conclusion, the NKJV is an apostate, satanic counterfeit that is not a 'KJV' and never will be.

Invaluable Sources

The following sources will provide much additional invaluable material on the heinous NKJV.

1. *Final Authority,* Chapter XVII, *The Cutting Edge of Apostasy*
2. *About The "New" King James Bible* by Dr Peter S. Ruckman, Bible Baptist Bookstore, 1983

   Dr Ruckman rightly refers to the NKJV as the JFV, Jerry Falwell Version, after one of that version's main promoters, who is also remembered as the leader of the Moral Majority[68] in the USA, a short-lived evangelical Christian political movement in the 1970s-1980s.

Dr Ruckman's book documents numerous errors in the NKJV where its readings depart from the Text of the 1611 Holy Bible, including Job 1:1, 3:7, 8, 26, 4:4, 17, 13:8, 12, 27, 28, 24:24, 26:6, 13, 30:29, 32:15-16, 35:3, 38:19, 20, 41:25, Proverbs 1:4, 5, 6, 32, 2:1, 7, 7:6, 11, 16, 8:17, 12:4, 14:12, 15:4, 19:24, 20:1, 2, 24, 21:27, 25:25, 26:11, 30:31, Romans 1:18, 25, 2 Corinthians 2:17, 1 Thessalonians 5:22, 1 Timothy 6:5, 10, 20; 48 verses in all and the list is not exhaustive.

3. *NKJV Nonsense* by Daryl R. Coats, Soldiers in Training, Blessed Hope Baptist Church, P.O. Box 1172, Natchitoches, LA 71458-1172, 1992, also available from the Bible Baptist Bookstore

4. *Counterfeit* by Terry Watkins, www.av1611.org/nkjv.html

   This work extensively documents the satanic nature of the NKJV logo and lists NKJV errors in 2 Samuel 22:6, Job 11:8, 26:6, Psalm 16:10, 18:5, 86:13, 116:3, Isaiah 5:14, 14:15, 28:15, 18, 57:9, Jonah 2:2, Matthew 11:23, 16:18, Luke 10:15, 16:23, Acts 2:27, 31, Revelation 1:18, 6:8, 20:13, 14; 23 verses where ***"hell"*** has been changed to *"Sheol"* or *"Hades."* The tract discusses many other NKJV errors in additional verses that include Genesis 2:18, 22:8, 24:7, Ezra 8:36, Psalm 109:6, Matthew 7:14, 12:40, 18:26, 20:20, Mark 13:6, Luke 21:8, John 1:3, 4:24, 14:2, Acts 17:22, 24:14, Romans 16:18, 1 Corinthians 1:21, 22, 6:9, 9:27, 2 Corinthians 2:10, 5:17, 10:5, 11:6, Galatians 2:20, Titus 3:10, 2 Peter 2:1, 1 John 3:16, 5:13, Revelation 2:13, 6:14; a further 32 verses, 55 in total.

5. *NKJV Death Certificate* by Gail Riplinger, www.avpublications.com/avnew/home.html

   This work describes the 666 logo of the NKJV, lists many verses revealing the more difficult words used by the NKJV to satisfy the derivative copyright law and many more verses revealing changes to the KJB that show how the NKJV demotes the Lord Jesus Christ and the Godhead and promotes works/progressive salvation for the Christian, the heresy of pantheism, the mark of the beast and the one world 'New Age' religion with self-esteemed i.e. sinful standards of individual behavior.

6. *The New King James Bible* by A. & M. McBride, 61 Sealstown Road, Mallusk, Co. Antrim, N. Ireland, BT36 4QU, Tel: 028 9083 2524

7. *Three Modern Versions* by Alan J. Macgregor, The Bible League, 2004, Chapter 7, www.bibleleaguetrust.org/publications.html

8. *An Examination of the New King James Version, Parts 1, 2* by A. Hembd, MACS,

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9. *The New King James Version, A Critique* by Malcolm H. Watts, www.trinitarianbiblesociety.org/site/articles/a123.pdf
10. *What Today's Christian Needs To Know About The New King James Version* by G. W. & D. E. Anderson, www.trinitarianbiblesociety.org/site/articles/a110.pdf
11. *The King James Version of 1611, The Myth of Early Revisions* by Bro. David F. Reagan. Bro. Reagan studies changes to the AV1611 Text in the Book of Ecclesiastes made by the NKJV and highlights the errors of these changes. He states *"Equity, which is a trait of godliness, becomes skill (2:21). The world becomes eternity (3:11). Man without God is no longer a beast but just like a beast (3:18). The clear reference to deity in Ecclesiastes 5:8 ("he that is higher than the highest") is successfully removed ("higher official"). But since success is what wisdom is supposed to bring us (10:10), this must be progress. At least God is keeping the scholars busy (5:20). Probably the most revealing of the above mentioned changes is the last one listed where "the masters of assemblies" become "scholars"* [12:11]. *According to the New King James, "the words of scholars are like well-driven nails, given by one Shepherd." The masters of assemblies are replaced by the scholars who become the source of the Shepherd's words. That is what these scholars would like us to think, but it is not true."* www.angelfire.com/la2/prophet1/kjv2.html

Paul states in 2 Corinthians 13:1 that ***"In the mouth of two or three witnesses shall every word be established."*** The above list will provide an abundance of material to fulfil 2 Corinthians 13:1.

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